



## BOSTON RECORDER.

FRIDAY, SEPT. 16, 1842.

[From our Correspondent.]

## ANNIVERSARY AT ANDOVER.

The customary exercises of the Porter Rhetorical Society were held on Monday evening, Sept. 4. Prayer was offered by the Rev. Dr. Hawes of Hartford. Then succeeded, an oration on the Sources of Paul's Eloquence as a Preacher, by Charles Lord, of Williamsburgh; a Poem,

"We receive but what we give,  
And in our life alone does Nature live,"

by Henry Bancroft, Boston; an Oration, Augustus as a Defender of the Christian Faith, by Samuel C. Bartlett, Salisbury, N. H.; and an Oration, Coleridge as a Theologian, by Robert S. Hitchcock, Randolph. These performances were well received by a numerous auditory. They were various in style and manner, yet all were carefully composed, and delivered with appropriate grace and energy. Those who could not sympathise with Mr. Hitchcock's high-wrought eulogium upon Coleridge, accorded fully with his accurate delineation of our recently arisen New England philosophers, and with the indignant remonstrances against the practice of naming as transcendentalists every moonstruck visionary, or wretched infidel.

The Oration on Tuesday, P. M. before the Porter Rhetorical Society by Rev. G. W. Bethune, D. D., of Philadelphia, is to be published. It was, what we are glad to see, an elaborate performance, thought out and prepared for the occasion. It was not a new vamped sermon, nor an old essay reconstructed. The author had too much respect for himself, and too high regard for his audience to imitate many who either fail altogether, or come on with a piece not pertinent to the occasion. We have heard of one who read a sermon on such an occasion from the printer's proof sheets which lay before him. Dr. Bethune, after a beautiful and highly finished introduction, went on to describe some of the characteristics of effective pulpit eloquence. In doing this, he dwelt at length on the prominent qualities in the writing and speaking of Paul. Some very forcible remarks were also made in comparing and contrasting the great apostle with the Athenian orator. The piece was enlivened with some very innocent sallies of wit. Particularly excellent were the classical exordium; the delineation of the character of a gentleman; the remarks on the importance of a conscientious freedom and dignity in the preacher; and on the parenthetical and involved style of Paul's writings.

Both of the preachers before the Society of Alumni, we had almost said, as usual, failed. This, at least, has been the case for three successive years. Such measures were taken at the present meeting of the alumni, as will prevent, it is hoped, the recurrence of a similar disappointment. Rev. Willard Child of Norwich, Ct. was chosen first preacher for the next anniversary, and Rev. Jacob Ide, D. D. of Medway, second preacher.

On Tuesday evening, the Society of Inquiry respecting Missions held its anniversary. Addresses were delivered by its president, Edwin E. Bliss, and by E. Y. Swift, and J. G. D. Stearns. A very crowded audience listened with gratified attention. Perhaps by some new arrangement, more prominence and value might be given to the exercises of this evening, it being the most favorable opportunity of the week for securing a full audience. We make this suggestion without intending to undervalue the performance of the present, or of any preceding year.

The order of exercises on anniversary day was published in the last Recorder. The style of elocution bore witness to the faithful and intelligent services of Mr. William Russell, of Boston, who is employed a part of every year in giving instruction on this subject. In respect to the character of the thought, and the other proofs of the fitness of the speaker for entering on their great work as missionaries and ministers, we have not space to say much. So far as we know, the exhibition was satisfactory, and would compare well with preceding years. Eight or ten of the compositions, we should like to characterize particularly. They were marked by ample investigation, disciplined taste, sound argument, and some of them by delicate feeling and rich imagination.

We were glad to learn that a number of the class are expecting to labor in the Western States. Two or three will probably become foreign missionaries.

The weather, we may remark, was delightful, and contributed much to the pleasure of the occasion. The grass and foliage were peculiarly green and luxuriant for our northern climate.

Among the auditors on the stage was the venerable Christian and revolutionary soldier, Gen. HENRY SEWALL of Augusta, Me. who will be ninety years of age, in October next.

From the Triennial Catalogue of the Seminary just published, it appears that the whole number of graduates is 87, of whom 122 have deceased. The number that are, or that have been foreign missionaries, is 83; number connected with Theological Seminaries and Colleges as presidents or professors, is 44. Of these 87 students, it is somewhat remarkable, that all but fifty-two were graduates at college. This fact strikingly shows the elevated character of the congregational ministry in regard to learning. The relative proportion from different colleges is as follows: Dartmouth 162, Yale 133, Amherst 132, Middlebury 121, Williams 77, Bowdoin 52, Brown 42, Harvard 34, Union 27, Hamilton 23, University of Vermont, 10, College of New Jersey 9, etc.

[Another Correspondent has favored us with a communication on the same subject, from which we make the following extract:]

DEAR SIR.—I reached Andover on Tuesday evening, in time to attend the exercises of the "Society of Inquiry." \* \* \* \*

The subjects were treated in an able and happy manner, and the speakers were listened to with great attention. The advantages of the Colporteur system, as presented by Mr. Swift, as a means of extending the influence of the truth, were presented, to my mind, in a new light; and it would, I think, subserve the cause of religion, if the writer of this article would furnish for your columns the views that he presented to the Society. Mr. Stearns brought forward the various sources of power which gives to the Romish Church its influence over its followers; and Mr. Bliss exhibited to the Missionary many attractions for intellectual and literary pursuits in his field of labor.

To-day we have been favored with the Anniversary Exercises of the Seminary; and if I may be allowed to judge from my own feelings, I should say that all who were present, have been highly gratified.

Most of those who addressed us, succeeded in awakening a deep interest in the minds of the audience, and some of the performances exhibited a high degree of talent and piety. The imagery in many of the pieces was very beautiful, and the arguments brought forward to sustain the positions that were assumed, were generally sound and con-

clusive. The philosophic views of some of the speakers might not, I thought, meet with a hearty response from all who were present; although the subjects alluded to, all must admit are attended with many difficulties. The origin of evil, for instance, is a topic which needs to be approached with great caution, and care is requisite, lest in advocating a particular system we do not fall into the same, or even greater errors than we charge upon our opponents.

This Anniversary occasion is, as you well know, a season for the meeting of Ministerial and College friends, which many avail themselves of for this purpose; and it is exceedingly delightful to see the faces of those with whom we have been associated in our preparatory studies, and those to whom we have been accustomed to look up to as persons of excellence and piety.

The class that goes out this year, will, I trust, make their influence feel for Christ and for the salvation of a perishing world. They have a great work before them, but if they possess the true spirit of the Gospel, and are faithful in the discharge of all their duties, they may, with the blessing of God, be the means of saving a vast multitude of immortal souls.

Yours truly, R. W. C.

[From our Correspondent.]

## BANGOR SEMINARY.

BANGOR, AUG. 31, 1842.

The friends of the Theological Seminary in this city, have been highly favored in having delightful weather for its anniversary, which has occurred this week. The examinations of the several classes on Monday forenoon and afternoon, and Tuesday forenoon were highly satisfactory—credible to themselves and to their instructors; whom I presume cannot be found better in any of our beloved and honored schools of the prophets.

On Monday evening, there was a public exhibition by members of the Junior and Middle classes. Order of Exercises as follows.

Prayer by Rev. Isaac Rogers of Farmington. Characteristics of the Reformer, C. B. Smith, Litchfield. Supremacy of Conscience, N. A. Prince, Cumberland. Bunyan as a Preacher, S. Clark, Worcester, Mass. The Smithsonian Institution, S. H. Hays, Industry.

On Tuesday afternoon an address was expected from Rev. H. Winslow, of your city, before the Rhetorical Society. Mr. D. did not arrive, and Rev. J. W. Chickering of Portland, consented to occupy the time appropriated to him, by delivering a discourse originally prepared for a Sabbath service. His subject, The Christian Sanctuary, the glory of Christendom, and the hope of the World. Text. Zech. 47. 1-12. The vision of the holy waters.

Without the sanctuary there could be no Sabbath, nor ordinances. 2. The pulpit exerts a powerful influence on the public mind in favor of virtue and good order. 3. It serves to increase the amount of piety. 4. It pleases God by the foolishness of preaching to save them that believe.

Reflections. 1. It is a matter of public policy, to provide a maintenance for the Christian sanctuary. 2. The duty of bearing, not only every man his own burden, but one another's burdens. The strong to aid the weak. 3. A fearful responsibility is thrown upon those who bear the ministerial office. Devotional exercises performed by Rev. Wm. Clark, Agent of the Am. Board.

In the evening, Rev. Geo. B. Cheever of New York, delivered an Address before the Seminary Association—Subject. The difference between the religion of experience and the religion of imitation. If we characterised the religion of our age, by either of these designations, it must be that of the latter. Some of the causes which have tended to make our piety, with all its acknowledged excellencies a prey of imitation, rather than of experience and originality. 1. The prevalence of low and indistinct views of the inspiration of the Bible. 2. A practical relinquishment of the principle that the Bible is the only and sufficient rule of faith and practice. 3. The habit of a reference to human authority, and the study of names and technical phrases, rather than the Scriptures. 4. The prevalence of a philosophy that tends to weaken the power of self-evidence—a principle of extinction, rather than of intuition. 5. The neglect and ignorance of the doctrine of justification by faith. 6. The imagined discovery of a royal road to Heaven.

Conclusion. 1. Such a pietist will check and dry up the enthusiasm of the heart. 2. The importance of improving the time of youth for acquiring the materials for reflection and originality. Prayer offered by Rev. J. H. Mansel, of East Brewer.

The exercises of Wednesday forenoon were as follows—

Music—Prayer—Music—The sentiment of reverence as an element in the character of the Minister, Nathaniel T. Fay, Camden. The Glory of God the ultimate object of Redemption, Alpha Morton, Oisland. Effectual Prayer, Joseph Freeman, Jr., Orrington. The Termination of the Ministerial Kingdom, Stephen Gould, North Bridgton. The influence of Eminence Piety upon the work of the Ministry, Alpheus Grover, Belgrade. Music The Cross the great theme of the Preacher, Leonard W. Hause, Poland. Argumentum in Proofs of Christianity, John Paul, Paul and Luther, Enoch Pond, Jr., Bangor. The Dignity of the Ministerial office, Joseph Smith, Denmark. Closing address to the Senior Class, by Prof. Pond. Music—Prayer—Benediction.

Rev. Dr. Hawes, in the afternoon, delivered an address before the Society of Inquiry on Missions.

Mr. H. showed the effect of a general diffusion of the Gospel through the world; upon the heathen world, and all forms of error; upon civil government and civil liberty; upon the arts and sciences; upon the intercourse of nations, and upon the social and domestic relations of life. Reflections. 1. The attempt now being made to give the gospel to the world, is no chimerical enterprise. 2. There is no danger that what is expended for the promotion of Christianity will impoverish any nation, or any individual in it. 3. All the effects of missions, labor are immediately salutary, so far as they are extended. 4. The Missionary enterprise is one of high dignity and excellence. 5. We ought to esteem it a great privilege to bear any part in extending this great enterprise. 6. Glorious prospects are before us.

The Devotional exercises were conducted by Rev. Elijah Jones, of Minot.

The closing exercise was a sermon before the Alumni, by Rev. Nath'l Chapman of Camden, from Canticles 2, 15. "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." As the usual subjects presented are great and general principles, he remarked that it might perhaps be profitable to present a practical subject, and to contemplate little things. He then announced his subject, ministerial faults, and importance of correcting them. In conformity with his purpose, he touched upon a great number of little faults in ministers, which diminish the fruitfulness of the little vines—faults relating to their manners; their temper of mind; their business; their manner of performing ministerial duty, &c.

The subjects were treated in an able and happy manner, and the speakers were listened to with great attention. The advantages of the Colporteur system, as presented by Mr. Swift, as a means of extending the influence of the truth, were presented, to my mind, in a new light; and it would, I think, subserve the cause of religion, if the writer of this article would furnish for your columns the views that he presented to the Society. Mr. Stearns brought forward the various sources of power which gives to the Romish Church its influence over its followers; and Mr. Bliss exhibited to the Missionary many attractions for intellectual and literary pursuits in his field of labor.

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tinued with weighty reasons for correcting them.

Devotional exercises by Rev. Elias Wells of Foxcroft, and Rev. Jotham Sewall, Jr., of Westbrook.

The music on all the occasions above referred to, was appropriate and well performed. May God ever bless this Institution, as he has hitherto, and more abundantly, and by it greatly advance his cause.

[From our Correspondent.]

## COMMENCEMENT AT BOWDOIN COLLEGE.

The various exercises passed off pleasantly, and much to the satisfaction of the large concourse of strangers, whom the favorable weather had permitted to assemble.

The performances commenced at 2 o'clock, on the afternoon of Tuesday, Sept. 6th, by an Address before the Athenaeum Society, pronounced by the Rev. John Lord of South Berwick. His subject was "The Middle Ages." Mr. Lord entered into into his subject with zeal, and his discourse exhibited considerable research, and rather an extensive acquaintance with the history and facts of those times. In our judgment, however, he erred in point of length; and there was also a somewhat confused disposition of the abundant materials found in the vast lumber-house he attempted to explore.

On Wednesday morning, at an early hour, the long procession of students and graduates moved to the Baptist church to attend the usual exercises of Commencement; for nearly four hours occupied the attention of the immense throng, that, on these occasions, always crowd this spacious temple. The number of speakers was sixteen, from a class of thirty-five. They spoke in the following order.

Music—Prayer—I. Salutatory Oration in Latin, Joseph Randall Manton, Providence; 2. The Conflicts of Truth. An Oration of the Second Class, Springfield Green, Mansfield, Mass.; 3. The Spirit of Zion, Stephen Brownell, Providence; 4. Military Power in Free States. A Dissertation, Amasa Smith Westcott, Providence; 5. The Pursuits of the Naturalist. A Dissertation, Peter Fearing Mackie, Wareham, Mass., Music—6. The Decline of the Tragedy Drama. An Intermediate Oration, Stephen Elton Brownell, Providence; 7. The Socio-political State of the Union, Christopher G. Tillinghast, Wickford; 8. The Economy of Christian Missions. An Oration of the second class, John Sexton James, Philadelphia, Pa.; 9. The Eloquence of Thought. An Oration of the first class, Henry Burton Battell, Wallingford, Vt.; Music—10. The Intrusive Habits of the Age. An Oration of the first class, George W. Winslow, New Haven; 11. The Arminian Controversy. An Intermediate Oration, Asa Howard, Chelmsford, Mass.; 12. The Benefits and Evils of Political Associations. A Dissertation, Christopher Spencer Tillinghast, Wickford; 13. The Economy of Christian Missions. An Oration of the second class, George Sears Stevenson, Newbern, N. C.; 13. The Egotism of Scholars. An Oration of the first class, Edwin Metcalf, Providence; 14. The Philosophical Oration. The Uses of the Imagination in Philosophical Inquiry, Charles Kendrick Colver, Boston, Mass.; 15. The Classical Oration. Vindication of Classical Studies, Noah Ford Packard, New Bedford, Mass.; Life—16. Education. An English Oration, with a Selection of Educators. An English Oration, with the Valedictory Address, Albert Harkness, Smithfield; Prayer and Benediction.

Next followed an Address before the Penitentiary Society, by Professor Geo. C. Shepard, of Bangor. The music upon "English Eloquence." It was truly an admirable performance—unique, apt, glowing with an occasional touch of humor, and pronounced in the powerful, highly impressive manner, which characterizes Prof. Shepard. The Professor took a brief survey of the English and American orators, pointing out their several excellencies and defects in comparison with the Greeks and Roman. He considered some of the obstacles which lie in the way of superiority in this department, and some of the means by which excellence may be gained. We were pleased to hear him express his opinion of the capability of our mother tongue, for the highest exhibitions of eloquence—that for the expression of almost any thought, upon any subject, the English language has words and ideas abundantly sufficient, and well adapted to present it forcibly and well. The Address was succeeded by a poem by Mr. Edward P. Weston, of Lewiston, upon "The refining Power of Affection."

The evening was occupied by Rev. George B. Cheever of New York, in an Address before the Alumni, upon "the causes of originality and power in Literature"—the same, we believe, which he recently delivered at Hanover. It was a very able discourse, abounding in thought, and furnishing material for much more. We were not, however, particularly pleased with the spirit of the performance. The Orator strode on with a rather irreverent step, through the regions of the great Past, sparing here and there a precious relic, but demolishing with ruthless hand, nearly every monument which its piety or philosophic skill had reared. We doubt whether this reckless destruction of all that time has hallowed, is quite right.

On Wednesday the church was thronged at an early hour, and the procession entered at eleven o'clock. The performances of the graduating class were of a very high order, more than realizing the expectations that had been entertained of them. In strength and beauty of composition, and in the important item of Elocution, it was thought they would compare advantageously with those of our first Colleges. After the ceremony of conferring the degrees, the audience separated, highly delighted with the performances of the young gentlemen, and with the delicious music discourses to them by the Boston Brass Band.

The evening was given to the Ladies' Fair. There

was a large variety of articles, beautifully wrought, and tastefully arranged; and we are happy to learn that they met with a ready sale. The proceeds, about \$600, are to be appropriated to aid in furnishing a new College Chapel.

The closing exercise was an Address before the Phi Beta Kappa Fraternity, on the forenoon of Thursday, by the Rev. W. O. Peabody, of Portsmouth, N. H. His subject was "The Philanthropic Element in Literature, as its Life-giving and Life-preserving principle." We can hardly find terms in which to express the delight with which we listened to Mr. Peabody's original and highly finished discourse—the peculiar felicitous manner in which he illustrated his subject, by a reference to the Classics, the "Literature of India," as well as that of modern times. We presume not a few were startled at the Orator's sentence of condemnation upon Scott, and perhaps not less so at the eulogium upon Dickens.

Boston College, Sept. 10th, 1842.

[From our Correspondent.]

## BROWN UNIVERSITY.

PROVIDENCE, SEPT. 9TH, 1842.

MR. WILLIS.—The Commencement week at Brown University is just closing. I send you a brief account of the scenes and pleasant festivities. They have afforded a high gratification to the numerous sons and friends of our honored seat of learning, who have been present to participate in them. The weather has been delightful, and the occasion, as an whole, one of the pleasantest of those pleasant occasions of intellectual and social enjoyment afforded by the literary anniversaries of New-England.

By an arrangement, which has been long desired, but which was never adopted till the present year, the two societies of undergraduates, the Philermenian and United Brothers, united in a joint celebration on Tuesday afternoon. The literary services were performed in the beautiful meeting-house of the First Unitarian Society. They consisted of an Oration by Rev. Albert Barnes, of Philadelphia, and a Poem by Andrew S. Lovell, Esq. of Suffield, Conn. The theme of the orator was, "National Literature, considered particularly in connection with the wants and condition of our own country." The subject was discussed with ability and learning, and the views presented to them were addressed with the dignity of the scholar's vocation, and to impress upon them the traits which ought to characterize the rising literature of the United States. The Oration was sound and instructive, rather than eloquent and stirring; and though both style and thought, not unworthy of the high reputation of the Orator, it was yet perhaps too exclusively grave for an occasion so purely literary. The Poem, I was not able to hear. It was spoken of as containing some passages which were likely to offend.

The Devotional exercises were conducted by Rev. Elijah Jones, of Minot.

The closing exercise was a sermon before the Alumni, by Rev. Nath'l Chapman of Camden, from Canticles 2, 15. "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." As the usual subjects presented are great and general principles, he remarked that it might perhaps be profitable to present a practical subject, and to contemplate little things. He then announced his subject, ministerial faults, and importance of correcting them. In conformity with his purpose, he touched upon a great number of little faults in ministers, which diminish the fruitfulness of the little vines—faults relating to their manners; their temper of mind; their business; their manner of performing ministerial duty, &c.

The subjects were treated in an able and happy manner, and the speakers were listened to with great attention. The advantages of the Colporteur system, as presented by Mr. Swift, as a means of extending the influence of the truth, were presented, to my mind, in a new light; and it would,



## POETRY.

## PARTING HYMN.

Sung at the thirty-fourth Anniversary of the Theological Seminary, Andover, Sept. 7, 1812.

The call from God—the voice from Heaven,  
That fills our hearts and minds to-day,  
In hours of quiet musing given,  
We hear and dare not disobey.  
Oh Shepherd! in whose pastures fair,  
The sheep and gentle lambs are fed,—  
Remember—there are others there,  
Who look and long for daily bread.  
The cup for other lips we bless,  
We point to other eyes the crown,  
While heavy sinks our souls oppress,  
And our own sorrows weigh us down.  
In thy dear love, the hidden One!  
All our hearts be blest and calm,  
Let thine sympathy be our sun,  
The sympathy our evening balm.  
And, though the parting hour draw near,  
And hand from hand we disentwine,  
Yet let each heart that trembles here,  
Upon thy tender breast recline.  
Oh! take us, Saviour, for thine own,  
Stamp thou the bough, and seal the hand,  
Till brethren, round a brother's throne,  
Our ranks unthinned—once more we stand.

## CLOUDS.

BY REV. WILLIAM CROSWELL.  
I cannot look above and see  
Yon high-piled pillow mass  
Of evening clouds, so swimmimg,  
In gold and purple mass,  
And think not, Lord, how thou wast seen,  
On Israel's desert way,  
Before them, in thy shadowy screen,  
Pavilions all the day!  
Or of them, of gorgious hue,  
Which the Rock of war,  
When rashed, from his followers' view,  
Alot his flight he bore;  
When lifted, on mighty wing,  
He curst his ascent,  
And, wrapt in clouds, went triumphing,  
Above the firmament.  
Is it a trail of some pall  
Of many-colored dyes,  
That high above, o'ermantling all,  
Hangs midway down the skies—  
Or, like the folds,  
Which shall be all unthunk?  
About the Saviour, when he holds  
His judgment on the world?  
For in like manner as he went,  
My soul, hast thou forgot?  
Shall be his terrible descent,  
When man expecteth not!  
Strength, Son of Man, against that hour,  
Be to our spirits given,  
When thou shalt come again with power,  
Upon the clouds of heaven.

## MISCELLANY.

## FURTHER THOUGHTS ON EMANCIPATION.

Those who watch the progress of affairs with a discriminating eye, must be aware of the relative importance of Emancipation, to the world's conversion. The embarrassments growing out of American Slavery, affect every interest, both private and public, secular and religious. How long must this dreadful wrong endure? Must we always bear those millions held as chattels, and made articles of traffic? Must we no longer have growing within our bosom, a vast population who must not be educated? Must we still have this fearful barrier dividing the North from the South? Must we always have the responsibility of protecting such an institution rest upon our National government? Must the hearts and consciences of the great body of professed Christians still groan under the existence of laws, not less abhorrent to all the principles of common humanity, than to the spirit and requisitions of the gospel?

One thing is certain. There is no prospect of speedy Emancipation, unless some plan of action more efficient than any now in operation, shall be adopted. The solemn condemnation of the system by the church is adapted to prepare the way for it. But this will not operate on legislation immediately. The general discussion and disapproval of the system at the North, will hasten the time of its downfall—but still will not soon accomplish it. The complete success of the liberty party in politics would leave them still for a long time enslaved. The dissolution of the Union itself, and the change of our Constitution, would still leave the slave power diminished indeed, but rendered either for long continuance, or extinction by its own internal decay.

We ask now, can either of these prospects satisfy the conscientious philanthropist? Is it not time that something definite, tangible, and immediately practicable, should be held up before all American citizens?

It is under this impulse, and on principles which cannot be denied, that we have brought forward the proposal that the whole nation shall participate in the expense of Emancipation, so far as we have participated in the work of slave-holding?

We have, together, contributed to maintain the claim of property in man, and we know that claim is null and void, and the property in fact no property at all, when judged by unchangeable laws.

The relinquishment of this claim by those, who, by unjust law, now possess this spurious property, will be attended with some considerable expense to themselves. The provision for education and general improvements, which is by every law of justice due to the slaves, and of which they have so long been cruelly deprived, will be attended by considerable increase of expense. Now we hold that the individual slave-holder, and the individual slave-holding State, are bound to meet this expense by relinquishing the claim and furnishing that provision. Is it wrong, for us to encourage them? Is it not, that seeing we have nationally contributed to their long depreciation of their inalienable rights, to be ready as publicly and efficiently to sanction, hasten, and urge their restoration to freedom?

The demand from these oppressed millions comes directly on the whole North and the whole nation, directly and with accumulating force.

Perhaps some zealous opponents of slavery may imagine that they have rid themselves of all responsibility, by the fidelity of their past endeavors. If this be the case, their exception does not relieve the Nation. But we do not believe such individuals can be found, unless they have separated themselves from the interest and destiny of the general government, and of the United States. They have not done enough, man has rid himself of their legal responsibility, and he has done all that he can do, consistently with fidelity to unfeigned principles of right, to cut loose the system of slavery from the Constitution, and sever the chains of bondage from the gallied millions that wear them.

Let it be understood, we do not propose this co-operation as a compensation to the master for his slaves, as if they were indeed his property. We propose it as a VOLUNTARY ASSUMPTION of that share of the burden which our voluntary National sanction of the system has brought upon us. We propose it as an ACKNOWLEDGMENT of the justice of that Divine curse which has fallen upon our National participation in it. We propose it as a most sincere and full expression to our Southern brethren, of our DEEP REGRET that we have by any means, encouraged them in a course so detrimental to their own interests, and so destructive to those of their slaves. We would hold it OUT AS A WARNING, urging them to escape. We would present it AS AN INVITATION, calling upon

them to awake and obey the voice of our common God. We would stretch out our hand in this matter, as we would to a man sinking in a deep pit into which we had emboldened him to venture.

Some, perhaps, may object to incurring any National responsibility on this subject. Wilder schemes than this have been suggested. It has been proposed that the United States should engage in colonization. It has been claimed that she should furnish defence for colonies on the coast of Africa. It has even been broached that she should undertake to transport all our free colored population, and all the slaves, if their masters on that condition would make them free. Of course we need not enumerate the manifold and fatal objections to such vain speculations. We propose a simpler, more just, and less expensive method. We see nothing impracticable in the proposal.

Whatever may be our share of the loss, and whatever may be the methods more adapted to furnish the means, it is perfectly clear, that nothing can be worse than the result, whether the expenses turn out, or more appalling than the exposures which follow. The idea of leaving the evil to cure itself, of continuing to slumber while practising so great injustice; and in the meantime having all free principle trampled in the dust, is abhorrent to all our regard for personal liberty, for human rights, and for our national honor. The punishment is greater than we can bear. If the proposal before us is not worthy of trial, we would respectfully inquire of all parties, what better one can be adopted in its stead?

(N. Y. Evangel.)

## CHINA.

The following description of the taking of China, from Lord Jocelyn's "Peep at China," will be read with interest, both as a fine description, and as illustrative of the character of the Chinese, and of the horrors of war. Every thing from the "Celestial Empire," at the present time, is of deep interest to the Christian, who is anxiously looking for a door to be opened for the entrance of Christianity among more than three hundred millions of people, hitherto inaccessible.

*First Interview with the Chinese Authorities.*—In the afternoon of the 4th July I accompanied Capt. Fletcher, commander of her majesty's ship Wellesley, on board of the Chinese admiral's junk, which we recognized by its more numerous pennons and three tigers' heads painted on the stern. Our orders were, to summon the town and island to surrender within six hours. As we shewed alongside the admiral's junk, they ran their gangway guns out; but, before they could make any preparation for resistance, (if they had intended it,) we jumped on board with our interpreter, and were surrounded by swarms that seemed to gather from every crevice of the vessel; and, when it was seen on shore that we were on board the junk, numbers waded off from the town. They showed not the slightest mark of hostility, but received us with great civility, informing us that the admiral was on shore with the other great officers of the district; but they had sent to apprise him of our arrival. 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